لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

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AMAN, SHAHADAT, 1359—MARCH, APRIL, 1980

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1836 in Qadian, a village in India.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

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For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-I-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement. It deals with religious, ethical. social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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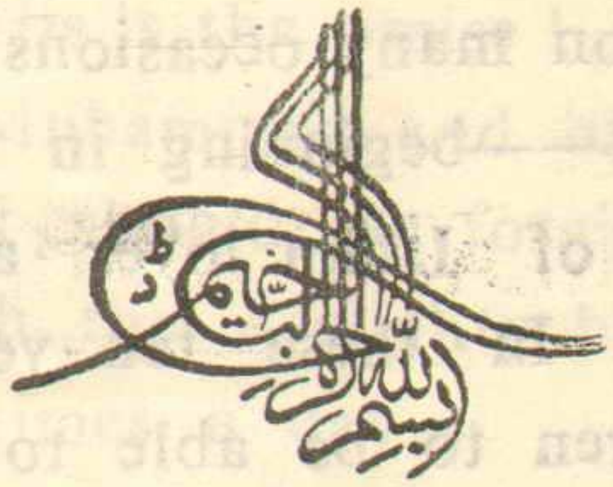

نحمدہٗ ونصلی علیٰ رسولہ الکریم

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Message of Hazrat Khalifatul Masih III

To The Ahmadies of Fiji Islands

I am glad to hear that the Jamaats in Fiji Islands are holding their annual Jalsa on 25th and 26th December, 1979. May Allah bless this Jalsa and its participants. May it prove to be a step towards the realization of our goal——the propagation of Islam in the world.

On the occasion of this Jalsa, I wish to draw your attention to the fact that in 1889 the Promised Messiah, under Divine guidance, established this Jamaat for the sole purpose of spreading Islam in the world and gathering togather under the banner of Islam, the peoples of all nations, of all countries and of all faiths. Ninety years have passed since then and the world of religion has undergone a lot of change in these ninety years. The message of Islam has now reached the four corners of the world and people of all coun-

tries and all nations are realizing the truth and are joining the Jamaat in large numbers.

I have told you on many occasions that the next century of our life as a Jamaat——beginning in 1989——is the century of victory and triumph of Islam over all other faiths. Only ten years are now left. In these ten years we must prepare ourselves and our children to be able to welcome this century of the triumph of Islam in a befitting manner. And this lays a great responsibility on our shoulders. We must be able not only to understand the Islamic teaching but also to practise it in our own lives. So that when in the next century, people join the Jamaat in hosts, as foretold by the Promised Messiah, we and our children may be able to act as their guides and teachers in the Islamic faith and tradition.

It is for this reason that I placed before you the Ahmadiyya Centenary Jubilee Plan in my lecture on the last day of 1973 Annual Jalsa of Ahmadiyya Movement held at Rabwah. And in my Friday Sermon on February 8, 1974, referring to the proposed plan, I told you that the real thing is that this plan may find approval in the sight of Allah, the Almighty. For this purpose I called upon the members of the Jamaat to pray earnestly to bless this plan. I also put forth a special programme of prayers and worship to be followed by all Ahmadies for their spiritual betterment.

1. In the last week of every month a day should be fixed by the members of the local Jamaat in which all the members should keep fast.

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2. Every member should daily offer two Rakaahs of *Nafal* (non-obligatory) prayers. These *Nawafil* should be offered after the Zohar prayer or during the night, after the Isha prayer till the Fajar prayer.

3. Every Ahmadi should recite Sura Fatiha seven times a day.

4. Every Ahmadi should glorify Allah and invoke His blessings on the Holy Prophet of Islam by reciting the following prayer thirty-three times a day:

سبحان الله و بحمده سبحان الله العظيم — اللهم صل على محمد و آل محمد

Glory be to Allah and His is the praise ! Glory be to Allah the great. O Allah bless Muhammad and his progeny.

5. Every Ahmadi should ask forgiveness for his sins and shortcomings from Allah the Almighty by repeating the following prayer thirty-three times a day :

استغفر الله ربی من کل ذنب و اتوب الیه

I ask forgiveness from Allah my Lord for all sins and I incline to Him.

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6. Every member of the Jamaat should repeat the following prayers at least eleven times daily :

(A) ربنا افرغ علینا صبراً و ثبت اقدامنا و انصرنا علی القوم الکافرین

Our Lord ! put forth on us steadfastness and make our steps firm and help us against the disbeliving enemy.

(B) اللهم انا نجعلك فی نحورهم و نعوذبك من شرورهم

O Allah, we make thee a shield against their design and seek refuge with thee from their mischief.

I also called upon you that in addition to these prayers and *Nawafil*, you should also frequently pray to the Almighty in your own language to grant His approval to the proposed plan and to bless our efforts in the path of Allah and His Messenger, the Holy Prophet of Islam, peace and blessings of Allah be upon him.

I hope that you must be acting upon this programme of prayers and worship. I pray to Allah to grant you the strength and the energy required to carry out the plan according to the wishes of our Lord. I pray to Allah that He may grant you all that is good in this world and the next. I love you dearly and pray for you daily. May Allah bless you ! May Allah be with you always and help you in all your endeavours. Ameen !

Yours Sincerely,
Mirza Nasir Ahmad
Khalifatul Masih III

Rabwah : 16.12.1979

Thus said the Holy Prophet ——————

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1. Abu Malik Ash'ari relates that the Holy Prophet said: Cleanliness is half of faith; the utterance of: All praise belongs to Allah; fills the scales of good works; the utterance of: Holy is Allah and worthy of all praise; fills the space between the heavens and the earth; Prayer is light; charity is proof of faith: steadfastness is a glow and the Quran is a plea in your favour or against you. Everyone begins the morning ready to bargain with his soul as a stake and ransoms it or ruins it (*Muslim*).

2. Abu Sa'id Khudri relates that some people from among the Ansar asked the Holy Prophet to give them something, and he gave them; they asked again and he gave them till he exhausted all he had. Then he said to them: Whenever there is anything in hand I do not keep it back from you. remember: he who seeks chastity, Allah makes him chaste; he who seeks self-sufficiency, Allah makes him self-sufficient; and he who seeks steadfastness Allah bestows steadfastness upon him. Upon no one has been bestowed a bounty better and more comprehensive than steadfastness (*Bokhari and Muslim*).

3. Suhaib ibn Sinan relates that the Holy Prophet said: Wondrous is the case of a believer; there is good for him in everything, and it is so for him alone. If he experiences something agreeable, he is grateful to God and that is good for him; and if he experiences adversity, he is steadfast and that is good for him (*Muslim*).

4. Anas relates that when the illness of the Holy Prophet became grave so that his suffering would make him unconscious, Fatimah exclaimed: Ah, the suffering of my dear father; and he reassured her: There is no more suffering for thy father after today. When he died she said: Ah, my father, he has

responded to the call of his Lord; Ah, my father, the garden of Paradise has become his resort; Ah, my father, we apprise Gabriel of his death. When he was buried she said: How were your hearts reconciled to pouring earth over the Messenger of Allah? (*Bokhari*).

5. Usamah ibn Zaid, loved by the Holy Prophet and the son of one loved by him, relates that a daughter of the Holy Prophet sent word to him that her son was at his last breath and begged him to go to her. He sent his salutation to her with the message: To Allah belongs that which He bestowed and to Him belongs that which He takes. Everything has its term fixed by Him. Let her be steadfast, therefore, and hope for His grace and mercy. She sent back word to him begging him for the sake of Allah to go to her. He stood up and proceeded to her accompanied by Sa'ad ibn Ubadah, Mu'az ibn Jabal, Ubayy ibn Ka'ab, Zaid inb Thabit and others. When he arrived the child was presented to him and he took it in his lap. Observing its distress his tears began to run, whereupon Sa'ad said: Messenger of Allah, what is this? He made answer: This is compassion which Allah has placed in the hearts of His servants (and one version has it: in the hearts of such of His servants as He has willed) and Allah has compassion on such of His servants as are compassionate (*Bokhari and Muslim*).

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6. Suhaib relates that the Holy Prophet said: In earlier times there was a King who had a magician. When he grew old he said to the King: I am grown old, send me a young man whom I could instruct in magic. The King sent him a young man to be instructed. In the young man's way to the magician was a monk with whom he sat and to whom he listened. He was so pleased with the discourse of the monk that every time he went to the magician he would sit with the monk on the way. The magician would beat him and the young man complained to the monk of this. He told him: When you are afraid of the magician say to him: My people detained me;

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and when you are afraid of your people say to them: The monk detained me. This went on and one day the young man saw that a huge beast blocked the road so that people could not pass. The young man thought: Now I can find out whether the magician is superior or the monk. So he took up a stone and said: Lord, if the way of the monk is more to Thy liking than the way of the magician, then do Thou bring about the death of this beast so that the people can pass; and hit the beast with the stone and killed it thus letting the people pass; The young man told the monk of this who said to him: Son, you have become better than I, and I conceive that you have arrived at a stage when you will get into trouble. Should that happen, do not disclose my whereabouts.

The young man began to cure people of blindness and leprosy and all manner of diseases. His fame reached a courtier of the King who had become blind. He came to the young man with costly offerings and said: All this will be yours if you will heal me. The young man said to him: I cannot heal any one. It is God who bestows healing. If you will believe in God I will pray for you and He will heal you. So he believed in God and God cured him of his blindness. He went to the King and sat with him as he used to. The king asked him: Who has restored thy sight? The man answered: My God. The King inquired; Have you a god beside me? He replied: Allah is your God and my God. The King ordered the man to be siezed and he was tortured till he told about the young man who was summoned and the King said to him: Son, have you become so skilled in magic that you can heal the blind and the leprous and all manner of afflicted ones? He said: I do not heal anyone. It is God Who heals. Then he was siezed and tortured till he disclosed the whereabouts of the monk who was summoned and directed: Retract thy faith. He refused. The King sent for a saw which was placed in the middle of the monk's head and he was sawn down in two. Then the King's courtier was sent for and was directed to abjure his faith.

He too refused and was sawn down. Then the young man was brought and was told to retract his faith and refused. The King handed him over to a party of his men and told them: Take him to such and such a mountain and when you get to the top, if he still refuses to abjure his faith, drop him down from the top. They took him to the mountain and ascended to the top of it with him. There he supplicated: Lord, deliver me from them whatever way Thou wouldst. The mountain was shaken and they fell down. The young man walked back to the King who asked: What have thy companions done? He answered: God has delivered me from them. He was then handed over to another party and they were told to take him in a caique to deep water and in case of persistence in refusing to abjure his faith to drop him into the ocean. They took him along and he supplicated: Lord, deliver me from them whichever way Thou wouldst. The boat sank with them and they were drowned and the young man walked back to the King who asked him: What have thy companions done? he answered: God has delivered me from them; and added: You will not be able to kill me unless you do what I tell you. The King inquired: What is that? The young man made answer: Assemble the people in an open space and hang me from the trunk of a palm-tree. Then take an arrow from my quiver and placing it in the middle of a bow say: In the name of Allah, the Lord of this young man; and shoot the arrow at me. If you do thus you will kill me. The King proceeded accordingly. The people were assembled in an open space, the young man was hanged from the trunk of a palm-tree, the King took an arrow from his quiver and placing it in the middle of a bow said: In the name of Allah, the Lord of this young man; and shot it. The arrow struck the young man in the temple who raised his hand to his temple and died.

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The people said: We believe in the Lord of this young man. The King was told: You see, that has happened which you had feared; the people have believed. The King ordered trenches

to be dug along the roads; they were dug and fire was lighted in them. Then the command went forth that whoever should refuse to abjure his faith would be thrown in the trenches, or would be told to jump in. This went on. A woman came accompanied by a boy and shrank from being thrown in, whereupon the boy said to her: Be steadfast, mother, you are in the right (*Muslim*).

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7. Anas relates that the Holy Prophet passed by a woman who was crying over a grave. He said to her: Be mindful of thy duty to Allah and be steadfast. She retorted: Leave me alone, you have not been afflicted as I have been. She had not known who he was. Someone told her: That was the Holy Prophet, She proceeded to the door of the Holy Prophet and not finding any doorman went in and said to him: I had not recognised you. He said: Steadfastness means to be resigned at the time of the first shock of grief (Bokhari and Muslim). Mnslim's version adds: She had been crying over the grave of her son.

8. Abu Hurairah relates that the Holy Prophet said: Allah, the Exalted, says: I have no reward other than Paradise for a believing servant of mine who is steadfast when I take away a beloved one of his from among the denizens of the world (*Bokhari*).

9. Ayesha relates that she asked the Holy Prophet about the plague and he told her that the plague is a torment with which Allah afflicts those He determines; but that He has made it a source of mercy for the believers. If a servant of Allah is afflicted with the plague and stays in his town in a spirit of steadfastness hoping for his due from Allah, realising that only that will happen to him which Allah has determined for him, he will surely have a reward equal to that of a martyr (*Bokhari*).

10. Anas relates that he heard the Holy Prophet say that Allah, the Lord of honour and glory, says: When I afflict a servant of Mine in respect of two of his beloved organs

(meaning his eyes) and he proves steadfast under the affliction, I bestow Paradise on him in their stead (*Bokhari*).

11. Ata ibn Abi Rabah relates that ibn Abbas said to him: Shall I show you a woman from among the dwellers of Paradise? He said: Certainly. Ibn Abbas then pointed to an ebony coloured woman and said: This woman came to the Holy Prophet and said: Messenger of Allah, I suffer from epilepsy and when I have a fit my body is exposed. Please pray to Allah for me. He said: If you choose to be steadfast under this affliction, you will gain Paradise, but if you so wish I shall pray that Allah may heal you. She said: I shall be steadfast, but please pray that my body may not be exposed. He prayed accordingly (*Bokhari and Muslim*).

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12. Abdullah ibn Mas'ud relates that he recalls as if he is looking at the Holy Prophet when he mentioned the case of a Prophet who was beaten and injured so severely by his people that he wiped away the blood from his face while supplicating: Allah, forgive my people, for they know not (*Bokhari and Muslim*).

13. Abu Sa'id and Abu Hurairah relate that the Holy Prophet said: Whatever trouble, illness, anxiety, grief, hurt or sorrow afflicts a Muslim, even the pricking of a thorn, but Allah removes in its stead some of his defaults (*Bokhari and Muslim*).

14. Abdullah ibn Mas'ud relates: I visited the Holy Prophet and he had fever. I said to him: Messenger of Allah, you have very high fever. He said: Indeed. My fever is as high as that of two of you. I said: That is because you have twice the reward. He said: That is so. No Muslim suffers anything, the prick of a thorn or more, but Allah wipes out in its stead some of his defaults and his sins fall away from him as leaves fall away from a tree.

15. Abu Hurairah relates that the Holy Prophet said: When Allah decrees good for a person He afflicts him (*Bokhari*).

16. Anas relates that the Holy Prohet said: No one of

you should wish for death because of any misfortune that befalls him. Should anyone be sore afflicted, he should say: Allah, keep me alive so long as life is the better for me, and cause me to die when death is the better for me (*Bokhari and Muslim*).

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17. Khubaib ibn Arat relates: We complained to the Holy Prophet of the increasing persecution inflicted upon us by the disbelievers of Mecca. He was reclining in the shade of the Ka'aba, having made a pillow of his cloak. We submitted: Why do you not supplicate for help for us? Why do you not pray for us? He made answer: From among those who have gone before you a man would be caught and held in a pit dug for him in the earth and he would then be sawn in two with a saw placed over his head, or his flesh would be combed away from his bones with iron combs but none of this would wean him away from his faith. Allah will surely bring this matter to its consummation till a rider will proceed from Sana'a to Hadhramaut fearing nothing save Allah and the hazard of the wolf concerning his sheep. But you are in too much of a hurry (*Bokhari*).

18. Abdullah ibn Mas'ud relates: On the day of Hunian the Holy Prophet favoured some people in the division of spoils. He gave Aqra' ibn Habis and Uyainah ibn Hisn a hundred camels each and showed favour also to some of those honoured among the Arabs. Someone said: This is not a just division designed to win the pleasure of Allah. I decided to apprise the Holy Prophet of this and went and told him of it. His face become deep red and he said: Who will then do justice if Allah and His Messenger do not? and added: May Allah have mercy on Moses, he was caused more distress than this and was patient. Hearing this I said to myself: I shall never communicate anything of this kind to him again.

(*Bokhari and Muslim*)

19. Anas relates that the Holy Prophet said When

Allah decrees good for a servant of His He afflicts him quickly in this world, and if He decrees evil for him He does not hasten to call him to account for his sins in this world but takes him to task on the Day of Judgement. He also said: High reward is for high endeavour; and when Allah, the Exalted, loves a people, he puts them to trial. Then for him who accepts the affliction cheerfully is His pleasure, and for him who evades or shirks it is His wrath (*Tirmidhi*).

20. Anas relates: Abu Talha had a son who was ailing. He went out and the boy died in his absence. When he came back he inquired: How is the boy? Umm Sulaim, the mother of the boy, answered: Better than he was. Then she placed his evening meal before him and he ate and thereafter slept with her. At last she said to him. Arrange for the burial of the boy. In the morning Abu Talha went to the Holy Prophet and informed him of the event. He inquired: Were you together last night? Abu Talha replied in the affirmative, on which the Holy Prophet supplicated: Allah, bless them both. Thereafter she gave birth to a boy. Abu Talha said to her: Take up the boy so that we may carry him to the Holy Prophet; and he took some dates with him. The Holy Prophet inquired: Is there anything with him? Abu Talha said: Yes, some dates. The Holy Prophet took a date and having chewed it put it in the mouth of the baby and blessed it and named it Abdullah (*Bokhari and Muslim*).

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Bokhari's version adds: Ibn Uyainah relates that a man of the Ansar told him that he saw nine sons of this Abdullah every one of whom had read the Quran. Muslim's version runs: Abu Talha's son from Umm Sulaim died and she said to the other members of the family: Do not tell Abu Talha about the boy; I shall tell him myself. When he came she put the evening meal before him and he ate. Then she made herself up well as she used to and they were together. Thereafter she said to him: Abu Talha, tell me, if someone lends something to another and thereafter demands it

back, would the borrower be in the right to hold back the borrowed article? He answered: No. On which she said: Then hope for thy reward from Allah in respect of that which has befallen thy son. Abu Talha was upset and said: You left me in ignorance about my son's condition till after we had been together. So he left her and went to the Holy Prophet and told him what had happened. He said: May Allah bless your night. She conceived. Thereafter the Holy Prophet was on a journey and they were with him. It was his custom that when he returned from a journey he would not enter Medina by night. When they approached Medina her pains started. So Abu Talha stayed with her and the Holy Prophet went forward. Then Abu Talha prayed: Thou knowest, Lord, that I am eager that I should issue forth with the Holy Prophet when he issues forth and that I should return with him when he returns, and now I am detained here by what Thou seest. On this Umm Sulaim said: Abu Talha, I no longer feel pain. Let us proceed. So they proceeded and she gave birth to a boy after they arrived in Medina. My mother (Umm Sulaim) said to me: Anas, no one should suckle the baby till after we have taken it to the Holy Prophet tomorrow. Next morning I carried it to the Holy Prophet.

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21. Abu Hurairah relates that the Holy Prophet said: The strong one is not he who knocks out others in wrestling, the strong one is he who keeps control over himself when he is roused (*Bokhari and Muslim*).

22. Sulaiman ibn Surad relates that he was sitting with the Holy Prophet when two men began to quarrel and one of them went red in the face and the veins of his neck stood out. The Holy Prophet said: If he were to repeat a phrase I know he would be rid of the condition in which he finds himself. The phrase is: I seek refuge with Allah against Satan, the rejected one. So they said to him: The Holy Prophet says: Seek refuge with Allah against Satan, the rejected one (*Bokhari and Muslim*).

23. Mu'az ibn Anas relates that the Holy Prophet said : one who despite possessing the power to give effect to his anger suppresses it will be singled out and called by Allah, the Holy, the Exalted, above the multitude on the Day of Judgement and given his choice of black-eyed houris (*Abu Daud and Tirmidhi*).

24. Abu Hurairah relates that someone asked the Holy Prophet to advise him. He asid : Do not yield to anger. The man repeated his request several times. Every time the Holy Prophet said : Do not yield to anger (*Bokhari*).

25. Abu Hurairah relates that the Holy Prophet said : A believer male or female continues to be tried in respect of self, children and property till he or she faces Allah, the Exalted, in a state in which all his or her sins have been wiped out (*Tirmidhi*).

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26. Ibn Abbas relates : Uyainah ibn Hisn came to Medina and put up with his nephew Hurr ibn Qais who was one of those who had access to Umar and who were consulted by him. Uyainah said to Hurr : Son of my brother, you enjoy the favour of the Commander of the Faithful, will you obtain permission for me to wait on him ? Hurr asked for permission and Umar granted him leave. When Uyainah came into the presence of Umar, he addressed him thus : Son of Khattab, you do not bestow much upon us nor do you deal fairly with us. Umar was incensed and would have chastised him when Hurr said : Commander of the Faithful, Allah said to His Prophet : Make forbearance thy rule, and enjoin equity and turn away from the ignorant (7-200). This one is one of the ignorant. When Hurr recited this Umar became motionless in his seat. He always adhered strictly to the Book of Allah (*Bokhari*).

27. Ibn Mas'ud relates that the Holy Prophet said : After I am gone you will experience discrimination and will observe things that you will disapprove. Someone asked : Messenger of Allah, what do you command us we should do in such

case? He said: Discharge your obligations and supplicate Allah for your rights (*Bokhari and Muslim*).

28. Usyad ibn Huzair relates that a person from among the *Ansar* said to the Holy Prophet: Will you not appoint me to public office as you have appointed So and So? He replied: You will experience discrimination after I am gone, but be steadfast till you meet me in Paradise (*Bokhari and Muslim*).

29. Abdullah ibn Abi Aufa relates that the Holy Prophet was on a campaign and while waiting for the sun to decline he stood up and addressed his companions: Do not desire fighting and keep supplicating Allah for security. But when you are confronted with the enemy be steadfast and remember that Paradise is under the shade of the swords. Then he supplicated: Allah, Revealer of the Book, Driver of the Clouds, Vanquisher of Hosts, vaquish them and help us overcome them (*Bokhari and Muslim*).

(*Gardens of the Righteous*)

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Glimpses from The Life of Ahmad

The traditions, reproduced below, are taken from a book by the Late Hazrat Mirza Bashir Ahmad, Son of The Promised Messiah, Peace and blessings of God be on him.

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English rendering by : Mirza Majeed Ahmad

Readers are requested to send us their Comments. (Editor)

In the name of Allah, the Compassionate, the Merciful.

1. My mother related to me that the Promised Messiah once told her that Allah had revealed to him that سبحان الله و بحمده سبحان الله العظيم should be recited frequently. Mother further said that the Promised Messiah used to recite it very often ; so much so that even at night whenever he turned his side this verse used to be on his lips.

2. My mother related to me that the Promised Messiah usually remained in the state of ablution. On his return from answering the call of nature he used to perform ablution except when he was ill or on account of some other reason.

3. My mother related to me that the Promised Messiah used to say two supererogatory prayers : *Ishraq*, the mid-morning prayers (two or four Raka'ah) which he used to perform off and on and the *Tahajjud*, pre-dawn prayers (eight Rakaa'h) which he used to perform regularly, except when he was very ill. Even during illness he used to supplicate while lying in bed. During the last days of his life, on account of weakness, he usually said his *Tahajjud* prayers in sitting posture.

4. My mother related to me that the Promised Messiah used to take a nap after morning prayers. The reason was that he used to work late into night. Secondly he used to get up often during the night to pass water and also because he got up very early for *Tanajjud* prayers. She also said that the

Promised Messiah did not like to work under kerosine light ; he used candels instead. He used gas lamp for sometime too. I state that he used to keep a number of candels handy and whenever one went out he lit another.

5. My mother related to me that the Promised Messiah used to say the pre-prayer Sunnahs of the daily prayers at home and the post-prayer Sunnahs usually at home but sometime at the mosque. I enquired from mother whether the Promised Messiah used to lengthen or shorten his prayers. She said he used to shorten them.

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6. My mother related to me that the Promised Messiah told her that once during summer while on his way to Qadian he hired a tonga (a horse-drawn buggy). The weather was extremely hot. A Hindu gentleman was also travelling in the same carriage. When about to take seats the Hindu quickly occupied the seat which was in shade and he was forced to occupy one facing the sun. The Promised Messiah said that when they left the town suddenly a cloud appeared in the sky and barred the sun. It stayed with him throughout the journey so that his seat remained in shade.

7. My mother related to me that the Promised Messiah told her that once while on his way to Dalhousie in pursuance of a law suit it started to rain heavily. He and his companion alighted from the carriage and sought shelter in a house nearby. His companion went ahead to request the owner of the house to allow them to take shelter in his house. The owner refused and it resulted in heated argument leading to abuses by the owner of the house. At this juncture the Promised Messiah came forward and as soon as the owner saw him and before he could speak to him he cast down his head. The owner of the house told him that he had a young daughter and hence did not allow any stranger in the house but he had no objection in his case. The Promised Messiah said that they were total strangers to each other.

8. My mother related to me that the Promised Messiah told her that once during a journey he and his companion stayed at a double storey house. Seven or eight other persons were also staying in the room on the second floor. At night he heard some noises and feared that the roof of the house was going to collapse. He woke up Masita Baig and told him about his apprehensions. He tried to allay his fears saying that it was a newly built house and there was no reason for the collapse of the roof. On his assurance he laid down to sleep. Fear gripped him again and he woke up his companion; who replied in the same manner and again he tried to sleep. But this time he felt convinced that the wooden beams of the roof were about to give in. This time he got up from the bed and told his companion harshly that the roof was about to collapse and that they should vacate the house immediately. He stayed behind untill all of them were out of the house. The moment he stepped out of the door the roof came crashing down with such a force that the first storey roof also caved in. The Promised Messiah said that the cots on which they were sleeping were smashed to pieces.

I enquired from mother about the identity of Masita Baig. Mother replied that he was a distant relative of your grand-father and an employee.

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9. My mother related to me that the Promised Messiah did not regard Tuesday as an auspicious day. She said that it was Tuesday when she started having labour pains for her daughter Mubarka Begum.. The Promised Messiah prayed that she might be born after Tuesday. In answer to his prayers Mubarka Begum was born on Wednesday.

10. My mother related to me that the Promised Messiah told her that his father was employed in Kashmir. He noted on many occasions that his mother would say that she felt that she would receive something from Kashmir and the same day a messenger would arrive with something or an-

other. Sometime it so happened that the moment she expressed her wish somebody knocked on the door the very moment. On enquiry it was found that a courier had arrived from Kashmir. Mother said that my grand-father used to send money and letters through a courier every few months. Money in the shape of silver used to be sewn inside a kudhri (sort of money belt). Mother explained that our grand-father was employed in Kashmir as an Area Commissioner. At this juncture my elder brother, later Khalifatul Masih II arrived. He said that an Area Commissioner was like the Deputy Commissioner or Commissioner in the British Government.

I state that our Grand-mother's name was Charagh Bibi. She died during the lifetime of our grand-father. My grand-mother and father were very fond of each other. I noticed on many occasions that father's eyes used to get moist with tears whenever he mentioned her name.

11. My mother related to me that the Promised Messiah used to say that among his followers there were three types of people. Those who think of worldly pomp and show like big buildings and offices. Then there were those who had joined the community under the influence of some renowned person like Maulvi Noor-ud-Din. The third type were those who had deep attachment with his person and always gave preferance to his pleasure before anything else.

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12. I state that at the time of the Promised Messiah's death Hazrat Maulvi Noor-ud-Din was not present in the room. Maulvi Sahib came in the room after the Promised Messiah had breathed his last. He kissed his forehead and left the room. When Maulvi Sahib was leaving Maulvi Sayyad Muhammad Ahsan said in a voice heavy with emotions. انت صدیقی*. Hazrat Maulvi Sahib replied to Maulvi Muhammad Ahsan that this issue should not be discussed here;

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* A reference to Hazrat Abu Bakr Sidiq's succession of the Holy Prophet of Islam as the First Khalifa.

it would be decided in Qadian. I think no one else except me heard this conversation.

13. I state that the Promised Messiah possessed three signet rings. One was with inscription of الیس اللہ بکاف عبدہ which has been mentioned in many of his writings. This is the first ring which he got made long before his advent. The second ring contained the inscription of his revelation غرستك بیدی رحمتی وقدرتی. This was made after his advent. Because of the length of the revealation this ring has the largest stone. The third one was made during his last years and was on his finger at the time of his death. This ring was not directly ordered by the Promised Measiah but one of his followers expressed desire to make a presentation of a ring to him and enquired as to what should be inscribed on it. The Promised Messiah said: مولا بس. Someone took this ring off his finger at the time of his death but mother had it returned. Sometime after his death our mother drew lots for their distribution among us three brothers. The ring with الیس اللہ بکاف عبدہ inscription come to the lot of our elder brother; the one with غرستك بیدی رحمتی وقدرتی to me and that of مولا بس to the lot of Mirza Shrif Ahmad. Our sisters received two other sacred relics of the Promised Messiah.

14. My mother related to me that the Promised Messiah told her that once while he was waiting outside the court in connection with a law suit the time of prayers approached. He began to say his prayers. While he was praying the bailif called his name to attend the court, but he continued to pray. When he finished his prayers he saw the court peon standing near him. He congratulated him that the case had been decided in his favour.

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15. My mother related to me that the Promised Messiah used to relate incidents of his youth to her. He once told her that during the days of his youth he realised or said it was revealed to him that for the progress in the way of God it was essential to keep fasts. He said that he fasted continously for six months. No one knew about it. He used to distribute his lunch to the needy and poor people and break his fast

with the evening meals. I enquired from my mother whether Promised Messiah used to keep supererogatory fasts in his later years. She replied in affirmative and said that he specifically used to keep the six supererogatory fasts of the month of Shawal. Whenever he prayed for any specific work he used to fast. But during the last two or three years of his life he stopped even to observe the fast of the Ramadan due to physical inability.

16. My mother related to me that the first oath of allegiance was taken in the city of Ludhiana. Forty persons took the oath of allegiance including some women. The first person who took the oath of allegiance was Hazrat Maulvi Noor-ud-Din. I enquired from mother as to when did she take the oath. She said that it was rumoured that she hesitated in taking the oath of allegiance at first and did so after a few years. This was totally wrong. She never disassociated herself but always believed in him and did not consider it necessary to take the oath of allegiance formally. I state that the Promised Messiah at the time of taking the first oath of allegiance had not declared himself to be the Promised Messiah but took the oath in the manner of a Mujjadid (reformer). I also enquired if she knew the people who first took the oath. She named Mian Abdullah Sanouri and Sheikh Hamid Ali.

17. My mother related to me that the Promised Messiah was in Qadian when he decided to declare his claim to be the Promised Messiah. It was in Qadian where he wrote the pamphlet about this but the actual announcement was made in Ludhiana. Before this declaration he told her that he was about to make an announcement which was going to cause great opposition. Mother, said that this announcement made a few of the early followers renunciate their oath of allegiance.

18. My mother related to me that once while the Promised Messiah was staying in Sialkot at the residence of Mir Hamid Ali Shah she heard a sentance from his lips while he was asleep. She guessad that he had received a revelation. When he woke up she enquired whether he had received such a revelation. He

replied in affirmative and questioned as to how she came to know of it. She replied that she had heard the voice too.

I enquired from her as to what used to be his physical state when he received a revelation. She replied that the Promised Messiah's face flushed and beads of prespiration appeared on his forehead. She also said that Promised Messiah used to awaken immediately from his slumber after receiving a revelation and write down whatever revelation he had received.

19. I state that the Promised Messiah used a mettalic bent type nib and unlinned white paper for his writings. He used to crease the paper on both the sides to leave a margin. He used both black and blue-black ink. He used to fix the ink pot in a mud mould against accidental knockover. He usually wrote while strolling. The ink-pot was kept fixed in a place and he used to dip his pen while passing. He used to read what he wrote and in doing so a humming sound appeared from his lips but the words could not be discerned clearly. His hand-writing was firm but in runing-hand which was difficult to read for a novice. It was his habit to cut and change words of his writings.

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20. Qazi Amir Hussain related to me that he had read in the books of Hadith that the companions of the Holy Prophet used to keep his hair for blessing (good fortune). Keeping this in view he requested the Promised Messiah for some of his hair. The Promised Messiah, when he had his hair cut, sent some of them to him. I state that I too have some of his hair in my possession.

Islamic Economic Order is based on the Cardinal Attributes of God

I have been telling you that the basic object of every religion in its original form was to establish the concept of God's unity but in course of time, it lost its fundamental character due to several factors. It was, however, through the teachings of Islam embodied in the Holy Quran that man eventually got the light which enables him to grasp the significance of this topic and illumine his soul with a new understanding of his sacred mission. The fact is that the Islamic code creates a new sense of God's unity in the mind of man and expounds the working of Divine attributes in their various aspects and phases. The economic order enunciated by Islam operates on these principles and is based on the four pivotal attributes of God described in Sura Fatiha, particularly the attribute of رب العالمين the Nourisher and Sustainer of the Worlds.

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Rabb means :

First : Creator of Man.

Second : Distributor of different powers and faculties among mankind.

Third : Controller of man's physical, mental, moral and spiritual powers and capacities according to a set design as it is said, فقدره تقديرا .

Fourth : Donor of everything man needs for the protection of his natural attainments.

Fifth : Bestower of suitable paraphernalia for man's perfect development.

Flowing from these attributes, the Islamic order establishes many rights.

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* A Friday Sermon delivered by Hazrat Khalifatul Masih III on 13th June, 1969.

The *first* right which it establishes lays down that every individual is entitled to get everything necessary for the perfect development of his physical, mental, moral and spiritual faculties and capacities for it has been created by God, the Nourisher and Sustainer, for him and he must get it as his legitimate right and not as a concession or favour.

The *second* characteristic of this system is that any demand which hampers the growth of natural powers and potentials granted to man will be turned down as incompatible with the basic scheme of evolution. For instance, people in European countries complain that they do not get as much wine as they want to consume or that they cannot afford to buy lard. Incidentally when I was in Oxford I was afraid that the caterers might give me wrong food. The very first day I went to the kitchen and told the chef that he should not serve me meat and that fish and eggs should not be cooked in lard but in butter. The chef smiled and said: "Most of the students who come here to study cannot afford the cost of lard". What he meant to say was that the general condition of students was financially too bad to allow them to go in for lard. If a student were to ask for lard in such circumstances, the Islamic law would not only reject his request summarily but would also stop his well-to-do class-mates from eating lard because it is not permitted in Islam.

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Then there are many kinds of gambling in the world. As a result, the rich squeeze billions of rupees from the poor. Such games will find no sanction in the Islamic order. For gambling is an economic problem and results in the debasement of human values There are many other pastimes and luxuries of the same category. Whenever the European nations declare war on their enemy for selfish reasons they always send a troupe of dancers and singers along with their invading armies to boost the morale of their soldiers. Anyway, that is their way of thinking but Islam denounces such methods of entertainment or, for that matter, any other scheme which may be

detrimental to man's physical, mental, moral, and spiritual progress.

The *third* characteristic is that as we know, God has created every-thing according to a set plan and has fixed its limits and boundaries. Man cannot get out of those confines. If an individual wants money to do this thing or that thing and if his request exceeds the limits prescribed by God, Islam will turn it down. Suppose, a student has a low I.Q. and cannot go beyond matriculation. Should such a student approach for financial aid (pleading his parent's poverty) to enable him to go to the university, his request will be rejected for he does not have the requisite intelligence and aptitude for university education and therefore he will not be entitled to a scholarship or any other help. The extent and scope of his inherent powers and capacities will determine the question of eligibility for aid. Similarly, a rich man will not be permitted to spend money on the education of his retarded son for the expenditure which he proposes to incur could well be spent on another deserving child.

I will give you another instance. It is the right of every student who is physically, mentally and morally fit to be admitted to Jamia Ahmadiyya * so that he may prepare himself for the role of a dedicated servant of Islam and make suitable sacrifices for the accomplishment of the laudable mission assigned to him. If we ignore the claim of such a candidate and admit another student who does not have the qualifications which would make him a good missionary of Islam, we shall be guilty of injustice for the expenditure on the ineligible student is not provided for in the budget which God has compiled for this purpose. The fact is that God has alloted to everybody that much which would be sufficient for his needs and requirements, all demands in conflict with this scheme will be turned down.

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To develop competitive spirit among young men is a

* The missionary Trainig College at Rabwah, established by the Ahmadiyya Movement.

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healthy sign of national progress, for competition creates initiative and industry. There could be no proper development of human faculties without competition which throws a challenge to the entrant to put forth his best. Consequently, unjustified requests from students will be treated as contrary to the basic principles of the Islamic order. But the rejection of their unreasonable requests will not deprive them of their rights to get such facilities as may be due to them within the framework of their limited capacities. In other words, they will get what God has alloted to their share and every effort will be made to enable them to reach that target. On the other hand, if a student insists that he should be given Second Division on the basis of 40% marks or declared successful on a lower percentage, his representation will not be acceptable under certain circumstances. Nations which intend to progress materially have fixed a rigid standard of success for their students. In certain cases candidates securing even 70% or less marks are declared un-successful.

A few months ago I received a letter from an Ahmadi student who has gone to England for higher studies. He says that he took the test in three papers. In two papers, he got 80% and was declared successful, but in one paper he received 70% marks and did not come up to the standard. He requested me to pray for his success in the next term.

It will thus be seen that the advanced nations of today have prescribed higher criteria for the tests of their students. All this shows that we should totally reject every attempt and tendency which might contribute to the lowering of our standards fixed for the perfect development of our faculties and capacities. Alongside this rigidity, we should provide every facility and assistance which a student need for his proper development. He should get it automatically without having to ask for it in the form of protest or otherwise. For instance, he should have best educational set up. If he has taken up science, he should get best equipment, best laboratories to enrich his knowledge and best food to give him proper nourishment.

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We know that there is a lot of difference between the diet of a student and that of a labourer. In framing a students's dietary we should keep this difference in view.

A student should have proper moral environment for his intellectual advancement and sympathetic and wise staff for his academic progress. There are several other items which will be necessary to create poise and initiative in his character so that he may be equipped with all those qualities which one would expect in a Muslim student of high calibre.

I will say a word about diet. A student should get proper and adequate diet. He should be given milk instead of coca cola or 7 UP. I am sure if he spends that much money on milk (if he can digest it; some don't) it will be to his benefit. If he cannot digest milk, he should take it with ginger or with other anti-acid products. If the mother puts a piece of ginger in the milk after boiling it, it will not grow sour and will be easily digestible by the child. There are also some other methods whereby milk could be made digestible.

Anyway, a student should get proper and hygienic food in congenial surroundings. Selection of teachers should be made on merit and not on recommendations, so that they may create self-respect and maintain discipline among students.

On the overall development of the student community depends the bright future of a nation. Conversely, if 50% students of a nation fail to reach the target of their evolutionery process, that nation will be stuck in the mud. It is immaterial whether the degeneration of the student community is due to the adoption of wrong educational policy or the formulation of immature future plans or lack of knowledge of the subject or disturbance of priorities. Whatever the reason, it is undeniable that if 50% of children of a nation do not attain their highest point of progress to which they are entitled on the basis of their faculties, that nation will be regarded as half dead and cannot compete with a nation whose every citizen attains to

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the heights to which his inborn faculties entitle him.

The *fourth* Characteristic is that under the Islamic system, all legitimate needs of an individual will be satisfied and all his rights protected. I will give two instances so that the audience may come to know of certain prevailing perplexing situations. Islam does not recognize the right of factory owners to lock out their labourers. This expedient is generally adopted by capitalists out of spite to victimize their workmen for their so-called audacity to demand legitimate rights. It amounts to saying: "Go ahead! We won't increase your wages. We would rather keep the factory closed". Islam will not tolerate such obstructionist attitude. Similarly, labourers, under the Islamic system, will not be put to the necessity of going on strikes for they will get their rights without such drastic measures. They will not be chained by poverty and want of basic needs and will feel no need to adopt extreme measures. It is true they will not be allowed to sit idle for idleness is a negative attitude which hampers an individual's normal progress. On the other hand, if a labourer fails to get a job, despite continuous efforts or if he cannot satisfy his own needs and those of his dependants, Islam will come to his rescue and arrange to satisfy his legitimate needs. Suppose an individual can work on a modest scale only. The job on which he is employed brings him sufficient income to maintain three members of his family decently. Though his income is limited, God has compensated him for this shortage by granting him eight children or perhaps one child with an extra-ordinary brain, who could be another Dr. Abdus Salam under proper care and training. The father, under the Islamic order, will not have to worry about his eight children for arrangements will be made for their care, education and training. If he happens to have one brilliant son, the latter will also receive proper education and training and grow up to become one of the topmost scientists of the world. The development of his God-given qualities, faculties will be the responsibility of the Islamic system.

The *fifth* characteristic is that as we see God has bestowed different powers and faculties on different individuals. A right thinking person must face this diversity. There should be no jealousy on this account, no hatred, no malice, no contempt or derision. (People are likely to be motivated by different feelings). The fact is that God has created this diversity to subordinate one man to another and engender a sense of humility in the heart of every human being. A capitalist also plays the role of a subordinate. God tells him: "Go and earn money for these destitutes and orphans". It is worth noting that the billions which a capitalist has earned are not really his to spend as he likes because his earnings are the result of his God-given administrative and intellectual capabilities and God does not allow him to do this. He cannot spend the entire money on himself or on his dependants. God, on the other hand, directs him to befriend the destitutes and orphans, and to give them a share in his wealth. In this way, a capitalist, so to say, earns his wealth or, at least, the excess of it, for others, thereby acting as their wage-earner. By this means, everybody has been made to realize his position of humaility. No body has, therefore, any right to deride at his neighbour or feel jealous of him or be inimical to him. This system of stewardship is designed to cement humanity in bonds of sympathy, kindness and affection and to eliminate the concept of inferiority and superiority. He who fulfils his obligations towards God and man should be proud of his role. Neither the wealth of a capitalist can be a source of honour to him nor a labourer's poverty should be a target of derision and ridicule. Both stand shoulder to shoulder on the same platform.

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The *sixth* characterstic of this economic system which is based on Divine attributes is that those who cannot fend for themselves are taken care of under God's attribute of Graciousness. For instance a child cannot support himself. He gets a guardian and a bread-winner in the person of his father who is directed to look after him. Sometimes, parents due to ignorance, do not

fulfil the obligations which they owe to their children and shirk their responsibility by blurting out: "We are parents. We can treat our children in any manner we like". In the eyes of the Lord, parents cannot exercise their option capriciously. True, it is the duty of children to respect their parents, but the latter are also required to redeem the rights of the former. Suppose a person who happens to be the sole bread-winner of the family catches malaria and cannot go to his work for two days. Under the Islamic law, the workman will be entitled to his wages for the two days he remained absent for somebody else is earning for him and is making up his deficiency, not by the labour he has put forth but by the operation of God's attribute of Graciousness (Rahmaniyyat).

In the Islamic economic system, the seventh principle operates on the basis of God,s attribute of رحیمیت or unbounded mercy. As a manifestation of this attribute, a workman is entitled to get adequate wages for his work and get it on time.

The eighth principle lays down that each person's orbit of powers and capacites is limited. Consequently, one cannot compel a workman to put forth more work than he is capable of. As a needy person cannot demand more than what he is entitled to by virtue of his limited needs and requirements, so nobody can make him work beyond his capacity. Incidentally, the needy person will have the right to all aids and facilities falling within the limited framework of his powers and faculties. Any upset in the above equilibrium would be in conflict with God's attribute of ربوبیت, His status as the Universal Nourisher and Sustainer. The Islamic system will not allow this injustice. Hence, Islam denounces the practice under which a person is made to work beyond his limited capacity. In short, Islam does not lay a heavy burden on the shoulders of anybody and undertakes to satisfy the legitimate demads of every indiv.dual.

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In the working of the Islamic order, we also perceive the flashes of God's attribute of ownership. Economically, nobody

will be permitted to establish his own right or that of somebody else under the Islamic system. God has fixed and regulated all rights and obligations in the Holy Quran, both of rich men and poor men. He has also shown us the proper way of earning and spending. He has forbidden us to stoop to unlawful methods to amass riches. Similarly, he has laid an embargo on wasteful expenditure. Proceeding on God's attribute of being Master of all, the Islamic system does not authorize any person to establish his own code of rights and obligations or that of another individual. It recognizes the immutability of and operates the majestic fabric of such rights and obligations as God has created for the guidance of man. This being so, the question of feeling bitter about it does not arise.

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In Sura Yasin God says :

> 'And when they are told, "Spend ye of the bounties with which God has provided you" the unbelievers say to those who believe : "Shall we then feed those whom, if God had so willed. He would have fed Himself ?"—Ye are but in manifest error'.

Here the unbeliever object to spending anything for the poor on the plea that if God had so willed He Himself could have provided for the needy for He is the Master of all treasures. God says : "We have given you the wealth in order to put you on trial. The world is really an abode of trials and temptations. The object behind your wealth is evident. You have to act as servants for others. The millions you have earned are intended to cover the needs for the destitute and orphans to whom We have not shown this favour directly. Your contention is, therefore, wrong. It emanates from your colossal ignorance and lack of knowledge of Divine attributes''.

Islam does not accept the stand put forth by the unbelievers or by different schools of thought. The latter have formulated certain codes of rights and obligations. But Islam rejects all of them for they are the product of the human

brain. Islam accepts those rights which God Himself has established for man's guidance in all spheres of life including the economic sphere.

The second fundamental requirement for true prayer is the realization that obedience is due to God and God alone. Into this concept Islam does not permit any intrusion. In this way, man is released from the bondage of all other false adjuncts and supports. One such bondage results from economic domination.

In the book entitled "Waters Flowing Eastwards", the author has shown that some plans and projects are formulated in order to bind different sections of humanity in economic chains and reduce them to the status of docile slaves ready to carry out the behests of their so-called benefactors. One such method is to grant international loans and grants under various assistance programmes. The author has discussed at length the evils resulting from such loans and has exposed the secret chains which are wound round the necks of less developed countries. I will revert to the subject at some later date. For the present, I want to say only this much that the Islamic system aims at emancipating man from all kinds of slavery. Internatioal loans, as the book has shown, carry interest. Suppose A gets a loan of Rs. 10,00,00,000 for a period of 30 years at 5% p. a. which, according to the lenders, amounts to a great concession. It means that within 30 years the amount of interest on Rs. 10,00,00,000 would come to Rs. 50,00,000 without affecting the principal. The author has come to the conclusion that the system of international loans has been deliberately invented to enslave humanity.

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God has directed a Muslim in the Holy Quran:

> "Help one another in righteousness and piety; but help not one another in sin and transgression". (6:3)

We are talking about International relations, God says that all our relations should be based on virtue and righteousness. We

not to co operate with those nations which break the obligations they owe to others and usurp the rights to which others are entitled. Internationally, we should try to strengthen our relations in order to put the subject of human rights and obligations vis-a-vis man and God on a firm footing. Such relations should not be designed to put humanity in fetters for man can be the slave of God and of none else. Any other slavery will bring down God's wrath and defeat the basic purpose of man's life. Consequently, slavery of every kind will be a taboo in the economic system propounded by Islam, which recognises only one Master—the Lord of the Universe. Nothing could be more dignified and privileged for man than to be at the threshhold of God as His humble slave.

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English : Mr. Ehsanullah.

Jesus of the Holy Quran and the Bible

By B. A. Rafiq

All through the centuries attempts have been made by the Christians to present the life of Jesus in a way that it is irreconcilably at variance with the idea of history in general and that of biography in particular. In their attempt to give to that conception a biographical form, we notice at once that form and matter have refused to coalesce. The Christ of Church is, in fact, no subject for biographical narrative, and the idea of making it one is not only modern but self-contradictory. The dogma and history which has been separately developed in the gospel narratives have made it impossible to find a true picture of Jesus—a Jesus of history.

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As the Apostles drifted away from the real human Christ to the Christ of their thinking the natural and human aspect of Jesus' life became alien and irrelevant. The real truth about this great prophet of God was befogged to such an extent that it was easy for the dogmatical Christology to creep in. Thus a new figure emerged from the ruins of the real Jesus and it took the shape of the New Testament where one could see the numerous fragments of entirely contradictory hypothesis which composed his life story. The fabulous life of new Jesus as represented by the Evengelists appeared in a form which was brimful of miracles and supernaturalism.

The Holy Quran is not a record of the biographies of the ancient prophets and as such it does not give the details of their life stories. No doubt it has referred to the important events of their lives which have been incorrectly given in old books. It has rejected the accusations of the old writers concerning a number of biblical prophets and has given the true version of the events which had actually taken place. Several passages occur in the Holy Quran which correctly portray the truth of

the life events of Noah, Abraham and his sons ; Jacob, Joseph, Lot ; Moses and Jesus, peace be on them all.

It is needless to go into all the points of differences between the Quranic and the New and Old Testament versions of these prophets which undoubtedly could form an exhaustive subject of its own. For our purpose we take a few instaces which perverted the common sense and defied all reason and then we shall compare them with the Quranic narratian of those events. The New Testament tries to depict certain scenes of the life of Jesus but Quranic version pertaining to those occurrences are most convincing as it gives a lead in clearing those black spots and removing the dirt which has covered the life story of the man Jesus. Such stories are numerous in the Gospel accounts that abound in fantasy, imaginative descriptions, dogmatic assertions, monstrous improbabilities which encircle him and are incompatible with true facts.

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The Jews, too, have brought accusations against the man whom they crucified. They considered Jesus as an imposter ; an illegitimate son (God forbid) of Mary who met the accursed death on the cross. They took him as a false Messiah, rejected him as their King, refused shelter and food to him, mercilessly pelted him with stones, brought false accusations against him, had him tried in the court of Pilate and succeeded in putting him on the cross. They, according to the Old Testament, considered him as a man who had died an accursed death on the cross. The Evengelists merely shifted this question in vague terminology of resurrection and glorified him as a man who was victorious over death and disgrace.

The Holy Quran has given the straight forward truth about these untrue assertions of the Jews. Concerning Mary, it upholds her character and exalts it with words like 'pious', 'chasteful' truthful' ; and 'a great worshipper of God'. The Holy Quran does not blemish her character at all and does not lay any accusations at her door. About her conception the view

of the Holy Quran is unimpeachable. According to it the angel brings the glad tidings to her in these words :

> "O Mary, Allah gives thee glad tidings of a Word from Him ; his name shall be Messiah, Jesus son of Mary, honoured in this world and the hereafter, and of those who are granted nearness to God : and he shall speak in the cradle and when of middle age he shall be righteous'. She said, 'My Lord, how shall I have a son, when no man has touched me ?' He said, 'Such is the way of Allah'. He creates what He pleases. When He decrees a thing, He says to it 'Be' and it is'. (3 : 46-48)

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Now a Jew might laugh at the suggestion and say that how could any virgin give birth without having come in contact with a man. A look at Encyclopaedia Britannica under the title 'Virgin Birth' can open one's eyes that such births are possible and within the bounds of nature, though rare. The medical science believes in such births. The Holy Quran says :

> "Surely the case of Jesus with Allah is like the case of Adam. He created him out of dust and then said to him 'Be' and he was'.

If the Jews believed in the story of Adam, they could reflect on the wonderful creative powers of God. They would not have charged Mary for having committed any sin. In the statement of the Holy Quran there is no contradiction or inconsistency. It boldly asserts the innocence of Mary in her dilemma.

As to the death of Jesus on the cross the Quranic conception is quite clear. It denies the allegations of the Jews about Jesus' death on the cross in these words :

> 'And their saying 'We did kill the Messiah, Jesus son of Mary, the Messenger of Allah ;' whereas they slew him not nor killed him by crucifixion, but he was made to appear like one crucified, and those who differ therein are certainly in a state of doubt about it, they have no definite knowledge thereof, but only follow a

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conjecture ; and they did not convert their conjecture into a certainty ; on the contrary Allah exalted him to Himself and Allah is Mighty wise'.

In these crystal clear words the Holy Quran lays aside the doubts of the Jews and the Christians who also believed in Jesus' death at Calvary. It appears that the victim was put on the cross where, after a short time, he was made to appear like one crucified. He had not actually died when taken down from the cross and the Jews who had him put on the cross were certainly in a state of doubt as to his actual death. We shall, however, come to this subject later on and show that he was not dead when he was taken down from the cross.

The Holy Quran while rejecting claims of the Jews and the Christians about Jesus, death on the cross says that he died a natural and not an accursed death on the cross. It says :

'When Allah said 'O Jesus I will cause thee to die a natural death and will exalt thee to Myself and will clear thee from the charges of those who disbelieve thee and will place those who follow thee above those who disbelive until the Day of Resurrection, then to Me shall be your return' '. (3 : 56)

Having met these objections let us now turn to the Gospels and see what they have to say about Jesus.

The Gospel accounts describe Jesus as a haughty, rude and an insulting man. He was rude to his mother in particular and to his relations in general. Thus while performing the miracle of wine at Cana he is said to have addressed his mother in the rudest possible manner 'Woman, what have I to do with you', clearly breaking the bounds of decency and rules of good mannerism and obedience to parents. Again all the synoptists mention a visit of the mother and brethern of Jesus, on being apprised of which, Jesus addressing the disciples, declares that they were his mother and brothers (Math 12 : 46, Mark 3 : 31, Luke 8 : 19). Whatever the object of the visit may

be, if we consider this as true, then it was sheer rudeness on the part of Jesus to publicly disown his mother and brethern. This case indicates that Mary and his brethern had nothing to do with his preaching and they unlike the disciples were far removed from his message and like the Jews opposed his claims.

The fact is that Mary was his first disciple as she was told by the angel even before her conception that the one who would be born to her would be the Messiah. Hence there could not be any reason to exclude her from the list of his disciples and treat her in the infamous manner.

The Holy Quran never accepts for a moment these allegations of John and the synoptists. It portrays the obedience and love of Jesus for his mother in the following words :

> 'And He has made me (Jesus) dutiful towards my mother, and He has not made me haughty and unblessed.' (19 : 32)

Jesus has been mentioned in the Holy Quran in fifteen chapters. There are ninety verses where his name appears. His name has always been mentioned in the Quran with due reverence and respect. The Quran mentions him in his own words as follows :

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> "He (Jesus) said : 'I am a servant of Allah. He has given me the Book, and made me a prophet. And He has made me blessed wheresoever I may be and has enjoined upon me prayer and almsgiving so long as I live.
>
> 'And He has made me dutiful towards my mother, and He has not made me haughty and unblessed. And peace was on me the day I was born ; and peace there will be on me the day I shall die, and the day I shall be raised up to life again. Such was Jesus, son of Mary.' (19 : 31-37)

Jesus in these terms is declared to be a prophet of God.

He had a specific mission to perform as all the prophets of God too had the particular assignments to finish. The Quran portrays him to be the servant of Allah, blessed one of God, dutiful to his mother and one who was not haughty and unblessed.

His Apostles

The Bible tells us that Jesus selected out of thousands of people only twelve apostles. He promised to make them fishers of men and teachers of the world. Mathew 4 : 18 and Mark 1 : 16 describe this in the following words :

> "And Jesus walking by the sea of Galilee saw two bretheren Simon called Peter, and Andrew his brother, casting a net into the sea for they were fishers.
> 'And he said unto them, follow me, and I will make you fishers of men'.

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These men were chosen with great care and were trained by Jesus for at least three years. They remained with him almost all the time. They ate, slept and walked together. One of them was Peter who had the privilege of being the one nearest to his master both physically and spititually. Jesus is shown by the Gospel narratives as quite satisfied with the spiritual progress of the pupil Peter. He says about him :

> 'And I say unto you, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven : and whatsoever thou shall bind on earth shall be bound in heaven : and whatsoever thou shall loose on earth shall be loosed in heaven.'

Here are the highest tributes that could be paid by a teacher to a pupil. But soon in the Gospels the absurdity and contradiction follows regarding Peter's betrayal of his master. He is depicted to be a liar and a coward. The rock on

which the building of the church of Jesus stood is shown as denying his master and lying. Mathew 26 : 70 and Mark 14 : 70 describe it in the following words :

> 'Now Peter sat without in the palace ; and a damsel came unto him, saying Thou also was with Jesus of Galilee. But he denied before them all, saying I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, this fellow was also with Jesus of Nazereth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by and said to Peter, surely thou are one of them ; and thy speech betrayeth thee. Then began he to curse and swear, saying I know not the man.'

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In these verses Peter is shown to be a denier of his master even on oath. He was obviously uttering a lie in his denial of having any connection with Jesus. Have we to believe that Jesus picked wrong type of persons ? Or that Jesus (God forbid) was an incapable teacher who utterly failed in his mission to unite mankind with God. If he could not transform and infuse faith into twelve people, how could he be expected to give spiritual life to millions of others who have not even seen him themselves ?

These are the questions that we would like to ask our Christian friends. The irony is that soon after Peter's denial we see people like Stephen who had not the honour of being an apostle of Jesus but gave his life for his faith in him gallantly and without any lamentation.

Other apostlese are also treated with contempt and hatred. A lot of rubbish has been heaped over their heads by the Bible. One of them is shown is shown as selling his master for thirty pieces of silver. The others fled at the time of crucifixtion and left their master alone in the hands of his

enemies. They are portrayed to be a bunch of isresponsible lot who even could not stay awake in the night when their master was begging them all the time to pray for him. He finds them all the time fast asleep in the Garden of Gethsemane inspite of the repeated requests by Jesus to keep awake and to pray for him. Could any son or a lover fall asleep when the next day his father or beloved is to be executed? What a horrible picture of the innocent apostles?

Now let us see what the Quran has to say about them. The Quran was revealed to the Holy Prophet Muhammad صلی اللہ علیہ وسلم nearly 700 years after the incident of the cross. The Quran is full of praise for the apostles of Jesus. It clears them from all the above mentioned allegations. It paints a most beautiful and logical picture of them. The Quran mentions their faith and acceptance of Jesus in the following words:

> 'And when I (Allah) inspired the disciples of Jesus to believe in My Messenger, they said, 'We believe and be Thou witness that we have submitted.''

The Quran also mentions the difficult times when Jesus called upon them asking for their help in the following words:

> 'And when Jesus perceived their (Israelities) disbelief, he said, who will be my helpers in the cause of Allah? The disciples answered, 'We are the helpers of Allah. We have believed in Allah and bear thou witness that we are obedient, O Our Lord, we believe in that which Thou hast sent down and we follow this Messenger; so write us among those who bear witness.'' (3 : 53)

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The Holy Quran thus venerates the disciples of Jesus and presents an agreeable and pleaseht picture of them all to the world. It clearly takes away the allegation against them that they forsook their master by saying, 'We are the helper of Allah.'

Here a question may be asked as to why should the

Bible depict all the apostles of Jesus as sinners and the accursed of God ?

The fact is that it was Paul who first gave currency to his own fabricated doctrine of the original sin. To prove that man inherited sin from Adam and Eve he had to blemish the character of every God-fearing person with the stigma of sin and curse. It was he who proclaimed that :

> 'By one man, sin entered into the world and death by sin' (Rom. 4 : 12).

Again he said :

> "The sentence ensuing on a single sin resulted in doom'. (Rom. 5 : 16)

Jesus on the other hand completely differed with Paul on the subject of sin. He was born into a jewish family and believed all the commandments of Moses. He firmly believed that sin could be forgiven by Almighty God without any ransom and that one could attain to a higher spiritual stage where one was completely drawn away from the commission of sin. He himself taught his followers that their sins could be forgiven.

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The Character of Jesus

Jesus has been mentioned in the Holy Quran in fifteen chapters and ninety three verses. In all these he has been described with great reverence and respect.

> 'He (Jesus) said, 'I am a servant of Allah. He has given me the book, and made me a Prophet. And he has made me blessed wheresoever I may be, and has enjoined upon me prayer and almsgiving so long as I live. And he has made me dutiful towards my mother, and he has not made me haughty and unblessed. And peace was on me the day I was born and peace there will be the day I shall die, and the day I shall be

raised up to life again'. Such was Jesus, son of Mary. This is a statement of truth about which they doubt.' (19 : 31 to 34)

In these verses of the Holy Quran Jesus has been shown as possessing the following qualities :

1. He is the servant of Allah.
2. He has been given a book.
3. He is a prophet.
4. He is the blessed one.
5. He has been enjoined to pray and to give alms.
6. He is dutiful to his mother.
7. He was not haughty and unblessed.
8. And on him was peace at all the times.

Thus the Holy Quran has given a beautiful picture of Jesus with all the qualities of an innocent prophet in him. He is here depicted as a man of high and noble character.

But when we look at the Gospels we find that the Gospels narrators have degraded this great prophet of God and have attributed such nonsense stories to him that his whole character has been stained by it. We will take only a few of these points and compare it with the narrative of the Holy Quran.

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Jesus curses the fig tree

'Now in the morning as he returned in the city, he hungered. And when he saw a fig tree in the way he came to it, and found nothing thereon, but leaves only, and said unto it, 'Let no fruit grow on thee hence-forward for ever.' And presently the fig tree withered away.' (Math. 21 : 18)

St. Mark says, 'the time of the fig was not yet'. Now the question is that when there was not the time for the fig

tree to bear fruit why should Jesus go to the tree for fruit? And then why should a punishment be passed on a tree whose time to bear fruit had not yet come? Is it to be expected of a propnet of God and a mercy personified that he should go on cursing and punishing the trees and vegetation for no fault of theirs?

The Quran on this point says about Jesus:

'He has not made me (Jesus) haughty and unblessed.'

A prophet of Allah is a mercy personified for all the creatures of Allah. A tree which was barren at the time should have received prayers from Jesus rather than be cursed and destroyed.

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Jesus' first miracle

'And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called and his disciples to the marriage. And when they wanted wine, the mother of Jesus said unto him, they have no wine. Jesus said unto them, fill the water pots with water. And they filled them up to the brim. And he said unto them, draw out now and bear unto the governor of the feast. And they bore it. When the ruler of the feast had tasted the water that was made wine, and he knew not whence it was.' (John 1 : 2-12)

Here a Prophet of God has been shown encouraging the drinking of wine and hence helping to produce an alchoholic society. The harm and injurious effect of wine on physical and spiritual health is well known to all. How could a messenger of Allah set an example of driving his followers into the terrible and dangerous habit of the consumption of alchohol or drug addiction.

The Quran describes him as the one on whom was 'peace' since the day of his birth till the time of his death.

'Peace' here would mean both the peace of mind and peace on earth. Both the objectives could not be beneficiently achieved if one was to promote the habit of intoxication and drug addiction in the society. No prophet of God would encourage anyone to loose his balance of mind under the influence of drinks and to destroy himself spiritually.

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Jesus acting against the teachings of the Old Testament

> 'And they brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken to adultery, in the very act. Now Moses in the law commanded us, that such sholud be stoned: but what sayest thou? .....So when they continued asking him, he lifted up himself and said unto them 'He that is without sin among you, let him first cast a stone at her'.' (John 8 : 1-8)

Jesus is shown here the one who connived at the sin that the woman was accused of by giving a vague answer to the people, thus opening the door of immorality. This is a very strange and illogical verdict given by him. All men are sinners and thus according to this verdict there could be no law and order, judges and courts in any country, as there could be no guarantee that a judge would be absolutely sinless. This as a matter of fact would let loose all boundries of law and order in a country.

The Holy Quran on this point mentions Jesus as the one who was given a 'book' i.e. the Old Testament. He was follower of that book which has clearly laid down the punishment for adultery and has condemned it. How could Jesus go against the law of Moses and remain at the same time a

prophet of God? Mercy is a different thing than the punishment which is meted out to culprit after he or she commits a crime.

His contradictory statements

The Bible writers have taken much pain in asserting that Jesus was God. John even went to say that Jesus was with God from the very beginning. He had all the powers of God. He was annointed by God. It has also been said that his mission was to lay down his life as a ransom for the sins of man and that he knew about it. But when the time of the sacrifice drew near, he is seen to be terribly afraid of offering the ransom. He goes into the garden of Gethsemane where he weeps and cries all the night long for the cup ot death to be taken away from him. He is terrified of the cross and does not show the courage that is expected of a prophet of Allah. Towards the end of the incident on the cross he cries out, 'O God, why has Thou forsaken me'. Now could such words of despair come out of the mouth of the one who is all the time in conversation with God?

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Another great contradiction that we find is that Jesus preached on a number of occasions that the prayers of a supplicant are accepted by God. He emphatically declared:

'Knock and it will be opened for you'.

But then he himself tried the prescription and knocked all the night long at the door of God to be spared from an accursed death on the cross, but all in vain. It was not opened for him. If we believe that he died on the cross then there would be no solution for this dilemma.

Again on a number of occasions we find Jesus speaking against violence. So much so that he even preached turning of the other cheek if hit on one cheek by an enemy. But towards the end of his ministry he is described as preaching for

revenge and violence. He asks his followers to sell the cloth in order to be able to buy the arms and swords.

Could this be the picture of a noble and pious person and a prophet of God, who had brought peace on earth? Surely there is something wrong somewhere. Undoubtedly the Gospel have distorted the beautiful picture of Jesus and have presented him in a way that he could not even be proved a sensible person what to say of the son of God. The Quran has exalted him so the Christians should be thankful to the Holy Prophet Muhammad صلی اللہ علیہ وسلم and the Holy Quran.

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